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ABSTRACT

This paper seeks to provide a framework by which educators can understand the increasing "globalization" of the world, and what responses education can and should make. The environmental movement, trends in citizenship education, and developments in telecommunications technology are each discussed in terms of what they may have to offer global education. The works of a number of U.S. educators and scholars in global education are discussed and offered as examples of what is possible. It is concluded that the time is opportune for a revitalization of the global education movement. (DB)

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"Thinking, Teaching, Politicking About Globalization of the World: Toward A Synthesis and Possible Future Strategy"

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June 1990

I. Introduction

It is assumed that the June 1990 SSEC Seminar's mission is to assess the general state of global education with a view to increasing the amount and quality of responsiveness to what is termed "the globalization of the world." It is assumed, further, that the Saturday Panel's main objective is, given the above mission, to explore what it means to take action in a politically intelligent fashion--to ask what an effective political strategy might look like if it were intended to make the globalized world even more appealing as an object of educational interest.

The intention of this paper is to provide an outline of an expandable contextual framework for discussion, including criteria for the design of an appropriate strategy. This tentative framework will consist mainly of questions, selected ideas for possible examination, and illustrative examples.

At the outset, an important question arises because of the phrase "politics of innovation": does this wording imply that the focus of attention is the same as it might be for the politics, say, of a New Math or the politics of Sex Education? Politics in this somewhat more limited sense should certainly not be excluded, but this paper will suggest a greater emphasis on what changes in education might better reflect the significant social structural and cultural aspects of a globalized world. The latter is a different, though of course related, question. It points more toward

"high politics" and"diplomacy" than toward political tactics.

I. Toward a Contextual Framework

What is proposed here is really just a brief exercise in contextual mapping, a reminder that we should not forget the changing universe of referents associated with or causally related to the Seminar's mission and the Panel's objective. As we all know from experience, there is a tendency in discussions of this sort to pursue some items in relatively great depth and specificity, so much so that we may wander from the overall course to which the meeting is dedicated and thus neglect important matters.

Contexts change, of course, due to new knowledge, to technological inventions, reconceptualizations, and so on. Logically, contextual mapping ought to be continuous, intensive, and systematic. All too often it is not, which may be one reason why we have difficulty when we engage in sporadic, ad hoc assessments.

Another meaning of context is that the only way we can effectively delineate a problem is by relating it to our values and goals. Clearly, then, our interests, broadly speaking, direct our attention to contextual relevancies. But we also need procedures that will alert us to items we may have forgotten, overlooked, or are otherwise unaware of. Contextualism is an especially noteworthy feature of the human condition because we are the only living species who are both producers of our context and products of it.

Solely for convenience the proposed framework is divided into two parts: "what to look for" and "where to look." It is hoped that both components verge on comprehensiveness, but exhaustiveness is hardly a tenable claim, and the particulars of"where to look" are highly selective.

A. What To Look For: Two Sets of Guidelines

1. The first set is borrowed from The Policy Sciences: five intellectual tasks which, in fact, are five modes of viewing and hence representing the relevant context.

Goal Clarification

Are the future states to be realized by global education clearly conceived and expressed? Are existing goals explicit and reiterated or taken for granted? What modifications of, and additions to, educational goals in a globalized world should be considered?

Trend Descriptions

What observable trends in the world itself, in educational settings, and in scholarship are pertinent to the content and attainment of the goals of global education? Would it be useful to cast up a rough balance sheet of favorable and unfavorable trends? Are there favorable trends not being fully capitalized on? Are there unfavorabale trends that might be countered in some fashion?

Analysis of Conditions

What factors underlie the above trends. What necessary and sufficient conditions are associated with the achievement of the major goals of global education? Are there undetected or unacknowledged factors that subvert educational goals? What circumstances hinder greater responsiveness to globalizaton of the world?

Projections of Developments

If unchanged, how will existing policies and programs affect goal achievements in the future? Are new projectons required for new or added global education goals? What developmental constructs might increase the amount and speed of goal attainment?

Invention, Evaluation, and Selection of Alternatives

What intermediate objectives and strategies might enhance goal attainment by reducing or removing political and other barriers? What new, politically feasible strategies might increase the amount and quality of responsiveness to globalizaton of the world? Are certain alternatives unthinkable because of political and cultural constraints?

Note: It is not necessary to perform these tasks in any particular order. Each is an entrance into a context. What is essential is to be

sure all five are explicitly included in problem-solving.

2. The second set of guidelines is a starter-set of criteria to be applied to designing a politically sound strategy. Modifications and further suggestions are entirely in order.

2.1 Avoid curriculum politics dominated by scarce classroom time and doctrinal ambiguities and disagreements; a familiar avoidance tactic is diffusion of global perspectives among established curriculum subjects.

2.2 Identify if possible relatively uncrowded or unoccupied curricular domains and learning sites where competition is less severe.

2.3 Re-examine the "language of promotion" to discover whether new or fresh vocabulary would be useful--especially symbols which are inclusive and unifying.

2.4 In addition to useful bilateral coalitions (e.g., Business and Schools) try to build "communities of faith" in which all relevant actors and resource managers share fundamental beliefs and learning experiences.

2.5 Exploit existing or emergent technologies which are content neutral (e.g., computer aided instruction)

2.6 As a by-product of trend description, and a balance sheet of favorable and unfavorable trends, select powerful forces (e.g., a social movement) that can be ridden piggy-back.

2.7 Try to identify significant unmet educational needs the satisfaction of which would elevate gratitude above resistance.

II. Three Places to Look for Help in Designing A Strategy: The World and What It Is Becoming; Education and Educational Settings; and Scholarship.

Needless to say, these three rubrics are disparate, and unwieldy. The boundaries between them are blurred. Moveover, in a brief paper only the surface can be scratched in each case. No thorough inventory is intended. Our

purpose is to stimulate thought and discussion by asking what kinds of items in each category bear upon the Seminar's mission and the Panel's objective. The intellectual tasks and the criteria serve to facilitate the selection of examples and ideas.

A. The World And What It Is Becoming

We refer here to certain kinds of knowledge and information we have all acquired by experience and by exposure to visual and print media. Thus we are all aware of such well-known manifestations of globalization as: world-wide democratization, stateless corporations, a capital market involving the movement of a trillion dollars a day across national boundaries, a communications revolution which has made us into "a global village," the obliteration of the demarcation between U.S. foreign and domestic policy, and new international roles for U.S. citizens which are not controlled by government.

1. We sense a crescendo of factors and forces--different kinds, rates, and consequences of change--that induces pervasive instability and makes it difficult to tell what is ephemeral and what is enduring. The web of connections implied by the term interdependence has grown in size and complexity. The compound of change and complexity confronts us with concatenation and convergence and with a blurring of important distinction between diachronic and synchronic time.

This macro-trend should probably be regarded as unfavorable to the global educational enterprise. Educatonal success depends to some extent on a stable relationship--on predictability--between what is learned now and what the world of action will require later. If uncertainty is a hallmark of this era, are we providing useful, trustworthy,

and durable tools that enable citizens, children, youth, and teachers to navigate in uncharted waters? This is an old question, but perhaps it should be asked again with greater vigor. More is involved than keeping curricula up to date, although this remains important.

If too much is happening too soon, if we are all bombarded with "bitted information," if genuine uncertainty is the order of the day, what new mentalities are required to enable us to organize what we see and hear into meaningful knowledge and understanding? A most useful recent book which directly addresses these concerns is Robert Ornstein and Paul Ehrlich, New World New Mind-Moving Toward Conscious Evolution, 1989. They provide an enlightening analysis of why our minds and our situation are out of sync.

2. Earth Day, celebrated April 22, 1990, signifies and is part of an increasingly powerful social movement conveniently summarized by the term "environmentalism." The broad outlines of this multi-dimensional movement are known to all of us.

The important thing here is to ask whether Earth Day and Environmentalism do not constitute testimony to the existance of the most promising trend relative to the goals of global education, a set of forces which can be ridden piggy-back by our educational aspirations. This is doubtless already happening, but the queston is how comprehensive, continuous, widespread and thoughtful the efforts to capitalize on the movement are. Moreover, is it conceivable that there is more to all this than meets the eye but which is obscured by the media's propensity to glamorize and the highly political nature of environmental groups' acitvities? Indications of romanticizing and commercializing Earth Day perhaps add to our need to characterize the celebration and environmentalism generally in a fashion germane to the Seminar's mission.

Herewith a summary characterization:

2.1 As we recall, April 22, 1990 was the 20th anniversary of Earth Day, thus we witness a budding tradition and its potential for intergenerational learning--something apparently in short supply in public education.

2.2 Participation in Earth Day exercises was world-wide (an estimated 200 milllion) and members of component environmental groups represent many nations; hence the movement is global.

2.3 The environmental movement, though well organized and led, appears to have been fueled by a spontaneous outpouring of energy, attention, and purposeful activity on the part of unorganized citizens, hence there is strong voluntary grass-roots support for the movement reaching out to participants who may otherwise be politically inactive; citizens have been ahead of their leaders.

2.4 Earth Day and many of its associated programs did not rely solely on symbolic gestures but provided literally hundreds of concrete things to do which involved participants in working with others, thus creating a rudimentary learning community as well as a clear link between abstract global issues/problems and everyday life.

The possibility that there may be more than meets the eye embodied in the trend we are discussing is highlighted by a very important recent development: an ecumenical outreach toward the secular organizations of the environmental movement by the world's major religious faiths (Christianity, Judaism, Hinduism, Buddhuism, and Muslim). This set of initiatives includes preparing quotations and translations of what their sacred texts say about God's view of the "environment" and about the obligations of their members toward it. The significance of this development can hardly be overstated because of (a) the substantial number of active participants who could be added to the environmental movement via church memberships, and (b) the addition of a powerful motivation to behave responsibly toward "nature" not only for reasons of self-interest but also because of a commitment anchored in religious faith.

Viewed in long historical perspective, the environmental movement appears to constitute a unique watershed: for thousands of years hostile natural environments strained the adaptive capabilities of humans, but in modern times a culmination of intersecting factors have given humans the power to destroy entirely their earthly habitat. This historic shift has produced grudging, belated recognition which has been called "Humanity's Encounter With Nature," the title of the December 1989 issue of Zygon (Journal of Religion and Science, Volume 24, No.4).

3. Even a cursory examination of the conditions underlying the two trends discussed above suggests that there are strong contending forces acting out a kind of drama on the world stage: the ecosystem vs the biosphere (growth vs conservation); the civic vs the public order (nongovernmental vs governmental); amd self-determination, democratizaton, and ethno-nationalism vs the need for collective action and intersocietal cooperation on global problems. If these and other forces are on collison course in some sense, the question is not which sets will be victorious, but what new social realities will emerge from these encounters, what new opportunities will be available to people the world-over, and what new challenges for educators will be forthcoming.

If the future is not to just happen to us, then the matter of projections must be treated as required intellectual business. To take two examples: are there substantial and valid indicators of (a) an emergent global civic culture and (b) an emergent global community? (The two overlap obviously and neither is a new idea). In 1990, should we take these two projections more seriously than, say, in 1970?

These examples of course involve probability estimates of what is likely to happen or to be happening. We cannot leave out our preferential projections--what we would prefer

to happen. To what extent are teachers and students alert to this second type of projection?

An expanded, vigorous global civic culture offers oppressed and repressed human beings anywhere and everywhere more satisfying outlets for their aspirations and energies. An integral part of this civic culture are the activities of 18,000 International Nongovernmental Organizations, engaged in a wide range of significant work fromn population control to conflict management. And, be it recalled, The Environmental Movement began, and thrives, outside the formal structures of government and politics. Is a new and different kind of citizenship evolving, requiring a new "civics?" (For a stimulating analysis of NGO's and their purport, see Elise Boulding, Building a Global Civic Culture-Education for an Interdependent World, 1988).

That the notion of global community is alive and well is indicated by a World Academic Conference of the Seoul Olympiad (August 21 to September 8, 1989) on the theme: "The World Community in Post-Industrial Society." 260 scholars from 30 countries participated, and the topics included changing families and women's rights, continuity and change in communications, confusion in ethics and values, and creation of a global culture--all in a global context.

4. The common thread running through the brief examples presented above can be put in this way: do we, can we, or should we notice certain basic characteristics of the world and what it is becoming that would prompt us to re-examine the goals of global education and alternative programs and policies which are instrumental to those goals?

The particular illustrations suggest the following kinds of more detailed queries:

4.1 What is the status of efforts to involve students in the Environmental Movement outside schools

and classrooms? to use this as an intensive case study?

4.2 To what extent does "uncertainty" (change plus complexity) so dominate the present era that a new "mentality" is required as well as integrative tools to organize fragmented information and kaleidoscopic events into usable knowledge and understanding? What is the present availability of appropriate instructional materials and learning experiences if the answer to the preceeding question is yes?

4.3 If a global civic culture and world community have indeed emerged, what (if any) are the implicatons for the present goals of global education? Should revised or different conceptions of citizenship and civics be given serious consideration on the basis of identified trends and conditions?

B. Education and Educational Settings

We refer here to the vast domain of our public educational system--to millions of students and teachers, to 80,000-plus schools, to school boards and administrators, to resources, to programs, and to hundreds of ongoing experiments and innovations. To avoid being swallowed up by the magnitude and complexity of "public educaton in America," we shall select a limited number of topics to serve as illustrations of how and where to look for factors and conditions that influence the overall relationship between globalization of the world and teaching and learning about it.

1. Goal Clarification. We might all agree that, from time to time, it is prudent to revisit the recurring question of educational objectives, the purpose being to discover whether and to what extent revision., pruning, and enrichment are in order.

What does it mean to be well-educated in a globalized world? What goals of global education are currently espoused and/or practiced? What is, or what should be, the relationship between social education generally (civic education, etc.) and global education?

These questions hardly require us to start at square one. There is a well-established and reliable literature to stand on--for example, James M. Becker, ed., Schooling For A Global Age (1979); "Global Education" a special issue of Theory Into Practice, Summer 1982); the writings of Richard Remy and his colleagues of the Mershon Center at Ohio State University; Daniel Roselle, ed., Voices of Social Education 1937-1987 (1987)--especially essays by Fenton and Butts; and Charting a Course: Social Studies for the 21st Century (A Report of the Curriculum Task Force of the National Commission on Social Studies in the Schools, November, 1989).

Given that a set of goals can be extracted from the foregoing, we can then ask what is going on in the world, in a range of relevant scholarship, and in the minds of educators and observers of the educational scene that could be brought to bear on a critical review of these goals.

Two suggestive illustrations of how the goals of global education might be enriched or augmented are derived from the current discussion of the problem of literacy in the United States (Daedalus, "Literacy in America," Vol 119, No 2, Spring 1990)

(a) Lauren Resnick (Daedalus, op.cit., pp169-186, "Literacy in School and Out") makes a persuasive case that, because there are radical discontinuities between school literacy practices and literacy outside the school, a major shift in perspective is necessary. Instead of asking what constitutes literacy competency or ability, he suggests we view literacy as a "set of cultural practices that people engage in." Clearly this is a conceptual shift from emphasis on a list of personal skills and knowledge to be possessed by individuals to specification of cultural practices as well as an operational shift from education as formal instruction to education as induction into a cummunity of literacy

practitioners. Resnick reminds us that the best model or metaphor we have for such induction into "communities of practice" is the ancient one of apprenticeship--a discarded term that deserves rehabilitation. Globalization is something to do, not just to study (Boulding, Building a Global Civic Order, 1990).

Is it too far-fetched to ask whether the same thing could not be said of citizenship education in general--that the "school instruction and rehearsal" is not often reinforced or invigorated by the dominant political culture of our society?

(b) A second illustration also has roots in the discussion of literacy problems. It has to do with the relative weight we give to extrinsic motivation (do this in order to get good grades or a good job) as compared to intrinsic motivation (do this because you will gain benefit from the activity itself).

On the occasion of a reassessment of global education, perhaps questioning the obvious could be helpful: by linking global education so firmly to a functional notion of citizenship, have we unintentionally narrowed the potential popular appeal of the former? Would it be fruitful to explore an additional component to the basic purposes of global education, namely, appreciation (in the disciplined, technical sense) of what it means to be human. Above all, we might put a compensatory emphasis on what the human species has in common to counter-balance the longstanding tendency to call attention mostly to differences and conflict. By in common we refer to such factors as the origins of modern humans, the various ways in which humans share a common fate, and fundamental biological attributes.

By suggesting the possibility of greater emphasis on

appreciaton of what it means to be human, we also encourage another question: can a holistic approach to the world be made personally meaningful to young people in a way that functional notions of citizenship are not? Moreover, this question reminds us that appreciation of one's fellow citizens in the sense used here may be the highest form of citizenship.

2. The Climate of Public Education Given the level of complexity and volatility our situation presents, a precise balance sheet of favorable and unfavorable trends, conditions, and projections is probably not available to us. However, it is possible to highlight certain kinds of positive and negative factors which ought to be taken into account as innovations or fresh initiatives are considered. Among the prominent negative factors are, of course: buraucratic inertia, the special plight of inner-city schools, social ills which invade the classroom, curriculum rivals in the form of renewed emphasis on science and math, as so on. On the other hand, change is in the air and may signal a healthy ferment and openmindedness. The "reform movement" is full of rhetoric and ambiguous polls regarding participants' perceptions of how much is really happening, but "structural changes" seem to represent an increasingly strong trend and "partnering" involving schools and community components is now an accepted and popular trend. Greater local autonomy and greater teacher discretion may increase the number of windows of opportunity for global education.

That the educational climate is something of a mixed blessing from the standpoint of global education can be illustrated by two significant and well-knows conditions which affect learning outcomes:

(a) Telecommunications technology is making possible modes of student interaction that go directly to the heart of aspirations for heightened awareness and understanding

between societies. This technology is at once testimony to enhanced globalizaton of the world, and a major aid to cross-cultural contacts.

Computer terminals, for example, link 3rd grade students in Australia and Canada--a few keystrokes make possible correspondence with peers overseas and an opportunity to teach one another about their respective ways of life. Numerous computer networks--for example, Network Sampler, Long Distance Learning Network, Kids Network, Interactive Computer Simulations, and the Other Side (conflict resolution game). Schools in almost all countries of Europe and North America and many in Asia, South America and Africa can be joined together in this fashion.

The Global Classroom Project (GCP) under Professor Martin Sherwin of Tufts University has transformed the traditional classroom into a multi-national forum uniting university students in dialogues regarding arms control, environmental issues, international economics, world hunger,and human rights. One format of GCP involves three generations: participants--those who made history; researchers--those who write history; and students--those who inherit history.

(b) A negative condition which is part and parcel of the climate of public education is the subject of a subtle, well-crafted book by David C. Bricker: Classroom Life As Civic Education-Individual Achievement and Student Cooperation in School (1989). The term "hidden curriculum" has, of course, been around a long, long time--perhaps mostly as a kind of in-house confession among educators, but this book is a most powerful argument for taking the phenomenon far more seriously than it has been up until now.

"The topic of this book is the citizenship that is learned indirectly by students in our nation's schools. I am

especially interested in the notions about citizenship that youth draw from the ways they are permitted to treat each other as they try to learn what is being taught them. The way students are directed to go about their studies is looked upon by some researchers as the 'hidden curriculum' of the classroom" op.cit,p1. The process through which students absorb political concepts, forms of discourse, and models of association from the way teachers organize conduct, and talk about classroom life is unintentional and, of course, lacking in articulation or critical examination.

Under these circumstances, students rarely gain an understanding of the crucial connecton between their academic achievements and their relationship with other student-citizens. This relationship is a partnership because of the social basis of knowledge. As the author states"...knowers are involved in a partnership with other knowers, and...for them to participate freely in the partnership as autonomous agents, they must discover for themselves the social nature of knowledge and approve of knowedge for themselves" (op.cit., p.98). Bricker's theory leads to a strong emphasis on cooperative learning, on collaborative problem-solving in the classroom and it also leads to a quite different interpretation by students of their own individuality.

A global educator might ask: can we really teach effectively and encourage students to learn about the concept and practice of interdependence in classroom subcultures characterized by the predominance of pedagogy, unbridled individualism and competitiveness?

Owing to the tacit denial of the social nature of knowledge, and given an asocial core value of individualism, it is not surprising that the knowledge necessary for citizenship has become "privatized" and "personalized." The "hidden curriculum" of today provides a dominant routine of working alone for knowledge.

(3) A Significant Long-Term Trend: Beyond the School and Classroom. For a number of years, we have all observed a steady progression of programs and projects in global studies moving into communities adjacent to schools and school systems. What has emerged is nothing less than a durable social movement led by educators, foundations and civic leaders to use local communitieis for purposes of global education (See R. Remy and R. Woyack, "The Local Community in International Education: Assessing Needs and Opportunities," Mershon Center, Quarterly Report, Vol 8, No.2, Autumn 1983). This general idea was first systematically developed and explored by Chadwick Alger, a scholar/educator of the Mershon Center at Ohio State University who launched his Columbus and the World project in 1972. Eighteen years later, various Columbus leaders describe enthusiastically the city's successful effort to internationalize itself and to see itself as an international community. New organizations (e.g., a World Affairs Council and a World Trade Council) have been created as well as new programs for schools and for youth. The story of global culture-building in Columbus is testimony to what is possible when a community embarks on a voyage of self-discovery whose beginning may be characterizsed by unawareness or lack of interest.

Since Alger's pioneering effort, what might be called "global communitarianism" has grown and prospered. Willard Kniep's Education 2000--a significant multicity project--is an outstanding contemporary example. Not only has the number of community-based global education initiatives multiplied, but the role of communities has become multi-dimensional. Any assessment of future strategies for promoting more effective and satisfying responses to the globalization of the world should include a careful examination of the following familiar dimensions:

(a) The community is a nearby set of potentially relevant resources that supplement classroom

resources
This includes representatives of the global civic culture who can act as instructors and mentors as well as instructional materials.

(b) The community is or can become a classroom
Students carry their inquiries into the field. Opportunities for apprenticeships. Exploitation of "informal learning environments" -- playgrounds, parks, bus stops.

(c) The community is or can become a genuine learning community
Schools may or may not be the physical hub of such programs. A key is that adults engage in collaborative learning and children and youth have an opportunity to be inducted as active participants into a local manifestation of the world. (Recent events in Cedar City, Iowa and Mason City, Iowa are examples).

Charlotte Anderson's new Education for Global Involvement Inc. is engaged in launching a new project in collaboration with the Chicago School System that is a prime example of dimension (c) above. This project is extending the usual boundaries of community-based global education endeavors in several ways. The participants, who include educators and representatives of all major institutions and organizations, constitute the basis of a new culture founded on explicit assumptions about the globalization of the world and on an androgical rather than pedagogical model for relating learners and facilitators. In effect, this is a comprehensive, continuous adult education program in the best sense of the word. The result will be an overt support system for all of the global studies curricular efforts of the public schools.

The diplomacy, tact, and hard work required by this Chicago Global Culture project is not to be dismissed lightly. But there is good reason to believe that the politics of innovation in this case will be somewhat less burdensome because of two major factors: The "curriculum" will not be handed down from high authority, and no significant stakeholder group or organization is left out, so the possibility of delayed opposition or later veto is at

least reduced.

The importance of the community thrust in global education can not be underestimated. It carries the potential of reducing classroom isolation, of dampening the effects of heavy reliance on modes of learning different from those of life outside the classroom, of counterbalancing individualism and competitiveness so that the social nature of knowledge is more apparent and valued.

Perhaps, too, the community thrust will prompt us to re-think the way we talk about the difference between local and non-local; perhaps even to redefine "community." We may have allowed ourselves to confuse <u>where</u> something happens with the social or political <u>meaning</u> of what happens. Common sense reinforces a distinction between "here" and "out-there" (way out there). Our political culture says " all politics is local" because of the well-known way national issues are shaped by local interests. But consider the example of Irvine, California which passed a city ordinance restricting the use of chloroflourocarbons within the city's boundaries. This was done at very heavy cost and with full awareness that the city's noble gesture would hardly dent the problem of air pollution in Orange County. It was done out of a sense of obligation to a global interest. The decision-makers of Irvine and their supportive community became (by and for this legislatiave act) a part of a larger community of interest. All <u>local</u> politics of certain kinds are <u>global</u> politics and vice versa. Global environmental problems are <u>at once</u> intimate <u>and</u> transcendent (<u>New Yorker</u>, October 9, 1989).

It is no great leap from the foregoing to the notion that we all <u>belong simultaneously to co-existing, co-related communities</u>. The temptation to use spatial metaphors to help understand this notion of overlapping bonds and identities should not be resisted entirely, but we should remember that "mentalities" are deeply implicated: "think globally, act

locally."

(4) The Classroom As A Global Civic Order. An alternative way of implementing some of the goals of global education is suggested by combining global classroom technology with the insights and data from two books, each of which has already been quoted. Bricker, Classroom Life as Civic Education (1989) and Elise Boulding, Building a Global Civic Culture-Education for an Interdependent World (1988). From Bricker we could borrow the emphasis on cooperative learning and his illumination of the relationship between individualism and citizenship. From Boulding we could borrow her fresh approach to civics, her invitation to build a new world civic order, and her reliance on using the human mind in new ways. Boulding's stress on nonschool perspectives could be brought into the classroom. Bricker's stress on social knowledge requires no major revolution in curricular matters--except to permit students to engage in collaborative inquiry and to dialogue with peers in different cultural settings.

It is not inconceivable that an imaginative and disciplined design of a classroom exercise (or series of same) could lead to a somewhat different kind of moral education--one in which learners explore their own moral natures rather than starting from abstract principles emanating from authority and in which dilemmas and solutions are arrived at through a social process of conjoint inquiry and revelation.

C. Scholarship (Analysis, Research, Theory, Philosophy)

Here we enter the vast domain of published textbooks, monographs, journals, technical reports, and data bases--the total written resources we have to draw upon as we attempt to gain intellecual control over world-wide complexity and change. This corpus body of knowledge, information and

interpretations serves as an indispensable source of our understanding of the significant trends, conditions, and projections which affect the goals and alternative programs of global education.

As we bear these sources in mind, two questions are important: first, what are the connections between how globalization is understood and the politics of innovation? Might certain political problems be eased by intellectual progress? Second, are there high priority un-met global educational needs that can be traced to deficiencies in scholarly literatures?

We should also remind ourselves that we are communicators and translators, standing between the storehouse of written materials on the one hand, and the future and present citizens for whom we act as teachers and facilitators on the other.

Finally, we should remind ourselves that the cultures and social organizations that produce the reservoir of tools and techniques (including dominant concepts) for comprehending global phenomena are subject to a set of influences (e.g., norms, rules, rewards) that are only partly explicit and acknowledged. The worlds of scholarship are marked, of course, by diversity, pluralism, and disciplinary specialization.

(1) <u>How is globalization of the world to be understood</u>? This question is obviously related to the clarification of the goals of global education, and a moment's reflection will reveal that it is loaded with challenging difficulties.

To highlight where such a basic query might lead, we call attention to several issues that a small group of stock-taking global scholars might confront if they set out to find answers.

(a) The question implies, but does not logically entail, that there might be a core message which epitomizes a global orientation. Given certain realities we are all aware of, we must wonder whether such can be a feasible or useful notion. After all, key words like "world," "global," and "system" may be sufficient. And the well-known phrase "Modern World System" (Wallerstein, et.al.), whose subject matter led to a major shift in curriculum orientation when it was introduced, has served as a fruitful organizing and interpretive concept.

However, as we noted earlier, there should be concern among us over whether there is available to teachers and students a compact, portable, and integrative framework with which to make sense of the world. If this concern is persuasive, then a renewed and systematic search for elements of a parsimonious core message may be in order.

Three publications exemplify recent attempts to improve the conceptualization of global phenomena. Theodore Van Laue (The World Revolution of Westernization: The Twentieth Century in Global Perspective, 1987) says his whole treatise concentrates on thinking globally and in his introduction (pp.xi-xx) he wrestles explicitly with the problems encountered when we try to move from a local to a global perspective. In a notable advance, Robert C. North (War, Peace, Survival: Global Politics and Conceptual Synthesis, 1990) devotes three chapters to "The Global System," fleshing out this notion in a satisfying way and emphasizing globalization as a process. North's scheme is built around four "images": the individual, the state, the international system, and the global system which constitute a unified framework. His aim is to link together three critical problems (war, peace, survival) from a common set of interacting variables within the unified framework. This is a notable contribution in part because typically there has

been an awkward disjuncture between international relations theory and "the global system."

There is no doubt that a formidable barrier to providing an integrative framework is the old nemesis of "multiple levels and units of analysis" which continue to plague social theory and research. We need more mapping of the majestic sort which appeared in the International Social Science Journal, Vol.117, August 1988. Chadwick Alger conceived and edited this special issue on "The Local-Global Nexus" and he contributes a splendid covering essay entitled "Perceiving, analysing, and coping with the local-global nexus" (pp 321-340).

(b) Interdependence, taken to mean both a set of facts and a concept, appears to be a central component of the thinking of global educators. The facts pointed to by the concept are everywhere in evidence. But the concept does not appear to be a familiar one in everyday life. Do students and citizens so grasp "interdependence" that they perceive clear analytic and empirical links between a basic property of families, dyadic friendships, and the global scene? There is some evidence that a majority of college students do not find it easy to identify significant dimensions of interdependence (The Global Awareness Surveyu, 1981).

If interdependence is indeed to be a centerpiece in a special framework created for teachers and students, it would seem imperative to clarify the nature and kinds of interdependent relationships and to operationalize the concept so as to facilitate the ability of students to find a clear counterpart in their own experience in addition to understanding it as basic to the global system. Inasmuch as the term interdependence is applied to the planet and its environment, to the earth and its resources, to the interaction between human and nonhuman living things, it is also imperative to dramatize the noteworthy properties of

human interdependence which rest on culture-building and use of symbols.

(c) The Human Population of the Earth. More than 5 billion human beings now occupy the planet--a familiar fact noted and viewed with alarm in countless publications. Not only is the number itself staggering, but this population is more commingled than ever before. The daily actions, reactions, and interactions of these 5 billion humans generate all of the events, trends, conditions, crises, problems, and issues that concern us as global educators.

However, beyond the awesome statistics--indeed because our way of dealing with the sheer magnitude of the figures involves statistical abstractions--lies a problem. How are we going to "humanize" these big numbers, i.e., how are we going to convert faceless abstractions into whole, living, individual persons so that the new entailments of global interdependence can be accommodated in appropriate ways?

As things now stand it would appear that despite certain familiar lessons in the social studies which explore "human nature" (e.g., cultural universals, etc.), few peple think of themselves as members of one species, homo sapiens sapiens who share very important characteristics. In the classroom and elsewhere, the dominant images that we are exposed to are uniqueness of individuals, individual and group differences, and a steady diet of violent and non-violent social conflicts. Moreover, the headlines of today give a strong impression of devolution from larger groups to smaller groups.

One way to speed up the process of "humanization of billions" is to revisit the old problem of inclusive and exclusive identities in the context of a balance sheet of unity and diversity world-wide. What factors inhibit or promote our recognition of membership in one species? What shapes the process whereby loyalty to small local units is

enlarged to include a more inclusive self-identity? Useful clues for such an exercise are to be found in E. Boulding (pp.64-74) on the development of species identity) and R. Ornstein and R. Ehrlich, Chapter 9 entitled "A Curriculum About Humanity."

(2) Historical Parallels and Characterizing the Present Era. There seems to be a widespread belief that our present historical situation is unprecedented. Moreover, regardless of how many years are assigned to the build-up of our global condition or how long a period it is said to have endured, there is also a belief that the process of globalization of the world is in fact accelerating.

The quest for historical parallels to some present time or condition is a familiar and often irresistable activity. It is weighed down with well-known difficulties, methodological, ideological, and otherwise. However, a disciplined look backward, taking our global spectacles with us, to locate major watersheds having some corresponding magnitude or salience to the waning years of the 20th century can help illuminate our situation.

We have no need of Trivia exercises or unbridled speculation, but rather we seek additional bases for asking questions about the present and for generating fresh insights into our puzzlements. Are we in the middle of the third world revolution--the first being the development of agriculture and the second being the Industrial Revolution? Are there elements of a Copernican Revolution evident today? Are the scope and impact of the Global Village resulting from contemporary communications technologies roughly equivalent in global consequences to the invention of the printing press? One scholar, looking at Mediterranean Civilization (the 700 years between Alexander the Great and Constantine) suggests: "Today's world, with its increasingly global

culture and a science that in a single generation has leaped past the farthest galaxies, show striking parallels with that ancient Mediterranean age" (David Ulansey, "The Mithraic Mysteries," Scientific American, Dec 1989, pp13,ff).

Labeling the present era could be a lightweight mental activity, facile and misleading. Examples abound, of course: The "Information Age"--useful but not comprehensive enough. It may be that no such labels can do a useful job of naming the age.

But we may want to consider that this task of characterization is too important to be left only to journalists, publicists, science fiction writers and speech writers. The search for labels is a symptom of the dislocation and disjunctions we are experiencing. People have a need for guide posts, for symbols that help provide coherence and meaning to existence.

A versatile group of scholars representing a spectrum of intellectual domains could, standing on the body of knowledge referred to earlier, draft a set of, say, seven to nine characteristics, phrased in everyday language with examples, that could serve as one kind of map for confusing times.

3. Globalization of the Study of Civilization. Global education rests importantly on a sustained effort over a long period of time to establish world historical studies in contrast to national, regional, or single civilization studies. Today a focus called World History is one of the firm intellectual underpinnings of global education. Many analyses and critiques of this scholarly endeavor have been published and it seems safe to say that the accomplishments, shortcomings, problems, and challenges associated with World History are matters of common knowledge to global educators. But any further stocktaking is much better off in virtue of William McNeil's succinct, authoritative, and stimulating

essay in Charting A Course: Social Studies For The 21st Century, 1989, pp.53-58.

(a) The word "globalization" used here refers to a set of purposes that constitute an ongoing process of research, conceptualization, and analytic writing. Aspirations include: to make World History more comprehensive, i.e., to move backward in time and across world time lines and across major "civilizational patterns;" to highlight the way different civilizations have interacted to produce the modern world; and to bring a sense of coherence and meaning to an otherwise jumble of unrelated historiccal facts.

This task is unfinished: we do not yet have an "integrated world history" and as McNeil points out, "there are no generally agreed upon models--historians have only recently begun to frame a coherent vision of the history of the world" (Report, p.53). In this connection, it is worthy of note that an unprecedented experimental course is under way at the University of California at San Diego. This two-year program "Making of the Modern World" embraces a sweep of humankind from the earliest anthropological evidence to classical Greece and Rome, the great dynasties of Islam and China, the Renaissance and colonialism, and on to the 19th and 20th centuries with their domination by Western culture and technology. Twenty professors representing both the humanities and the social sciences provide the teaching capability. No quick, easy solutions to well-known problems are to be expected, but this experiment hits head-on the challenge of an integrated approach to the past and to how different traditions and cultures have contributed to the modern world. Viable alternative approaches should become clearer as this project moves along. We should also have a better grasp of how this integration effort alters political responses.

(b) An important aspect of the contemporary context of

the problem of increasing the amount and quality of responsiveness to globalization of the world are the sensitivities of minority students to the selectivity manifest in Western Civilization and World History courses. Called by some "cultural politics," controversy has broken out because of how treatments of the human past are perceived and received by various groups of students.

To the extent that we do not have a truly integrated world history, or to the extent that Western Civilization courses are taught within a narrow frame of reference, we (perhaps unintentionally) run the risk that non-European students do not find their own tradition to be a genuine part of world civilization--indeed, they may feel that their tradition is simply a deviation from the dominant Western Civilization. As we all know, in the next century, a majority of Americans (Blacks, Asians, Hispanics) will trace their roots to parts of the globe lying outside Europe. Lurking in the background here is a tendency of some historians to claim "civilization" as integral to US history and history of the West, while China, India, and Africa are studies as "cultures" and relegated to nonhistorians (i.e., anthropologists and others).

All this is familiar, but we need to recall that the quest for integration of the study of the human past is not just an academic problem. To witness controversies on campuses and in state agencies being settled (if at all) by lumpy political compromises rather than being treated as matters of high educational policy is sad indeed.

(c) But can we afford to simply ignore or by-pass the political problem? Or should we ask whether there may be more to the "politics of culture" in this instance than is typically taken into account? Our answer should be in the affirmative <u>if</u> we recognize that the way we define this problem may determine the efficacy of any solutions or

accommodations we suggest. This is a case of where intellectual ingenuity may directly affect the "politics of innovation."

An underlying question seems to be: what history and for what purposes? Young people may be asking whose history they are being asked to accept--history of whom and by whom? Some of the campus conflict episodes we are aware of appear to entail a resentment of authority. There is questioning of who decides what history shall be taught and learned and why. It's almost as if the young believe that "history" belongs to some one else--the text writer, the school establishment, and so on. An additional irritant is that we seem to live in a blatantly a-historical age and, metaphorically, many political leaders seem to suffer from amnesia.

If instruction and experience in how to use and re-use the past continuously and constructively is everyone's educational birthright, is this prominently displayed in our curricula? Do lesson plans and textbooks introduce the student explicitly to kinds of history (social vs political, chronological vs thematic, etc.) and to different purposes (to understanding why certain things happened as they did; to correct records and interpretations that have done an injustice to someone or some group; to provide guidelines for the future, and so on)? This orientation beckons us to look at the total past of human experience--as much of it as we can recover and grasp--as a large reservoir of resources to be drawn on purposefully and periodically to create new or additional realities in the present. By including this view we do not forego conventional, global history. It requires a different perspective on, and use of, the same basic material. What if students working collaboratively were given a chance under appropriate guidance to choose their own points of departure for historical inquiry and then "did their own history" in rsponse to that motivation?

A number of astute observers have said that many contemporary humans have no "story" of which they feel a part. "History," as conventionally taught, lacks a clear link to individuals' personal destinies. The UCSD experiment mentioned above is reported to be having difficulty with "story lines." Looking for such lines in the historical materials is only one part of the task: students have different story needs and some articulation of these needs with the available materials is required. The quest for an integrated world history is in part devoted to the production of an inclusive story with which, presumably, many persons can identify. But humans have manifold identity needs. The sum total of past human experience ought to be available for stories "on demand."

The foregoing suggestion is not a curriculum proposal nor an alternative to "globalization of the study of the world." The question is whether an exploratory exercise in the re-examination of the relationship between students and history is its global context would be useful.

(d) The foregoing should not obscure the fact that a number of recent works, by non-historians as well as historians, epitomize the favorable trend in the globalization of the study of civilization and also are directly related to political sensitivities and story needs. Two of these have already been mentioned, one by political scientist Robert North and one by historian Theodore Von Laue. To these may be added the following:

Christopher Dunn (sociologist), Global Formation: Structures of the World Economy (1989)

Herman E. Daly (economist) and John R. Cobb (theologian), For the Common Good (1990)

Jack Weatherford (anthropologist), Indian Givers: How the Indians of the Americas Transformed The World (1988)

Mark N. Cohen (anthropologist), Health and the Rise

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of Civilization (1989)

Dunn writes in the Wallerstein tradition. Daly and Cobb assess how peoples of the world (regardless of national home) fare in the tussle between the market and the state as regulators of economic activity, as well as what combination of these strategies might affect the common welfare. Weatherford shows how, at a critical time, the Native Americans of the mid-16th century made an indispensable contribution to the development of the World Economy. He also enables us to see how these Indian civilizations, having become the world's greatest farmers and pharmacists, declined as a result of their contacts with the West. Mark Nathan Cohen's Health and the Rise of Civilization, likewise a superb example of globalization, begins with prehistory and traces the impact of civilization on health and nutrition down through the ages. Working back and forth across cultures and time lines, Cohen shows that "civilized societies" do not always improve the health of their members nor do they always share their improvements with the less well off.

III. Conclusion

We have outlined a procedure for designing a politically feasible strategy for increasing the amount and quality of educational responsiveness to globalization of the world.

The procedure has been illustrated by selective examples. It is understood that it should be modified on the basis of critical reflection.

Preliminary results reported here warrant the following conclusions:

First, this may be a very propitious time in history to consider a revitalization of the global education movement.

Second, on the whole, the factors favorable to global education seem to outweigh the unfavorable factors.

Third, a small group of mature, versatile scholar-educators, given some suitable preparation, and working intensively for two or three days, could design a feasible strategy.